

8-1956

# Churches of Christ Salute You with a Herald of Truth: August Report and September Sermons

Herald of Truth

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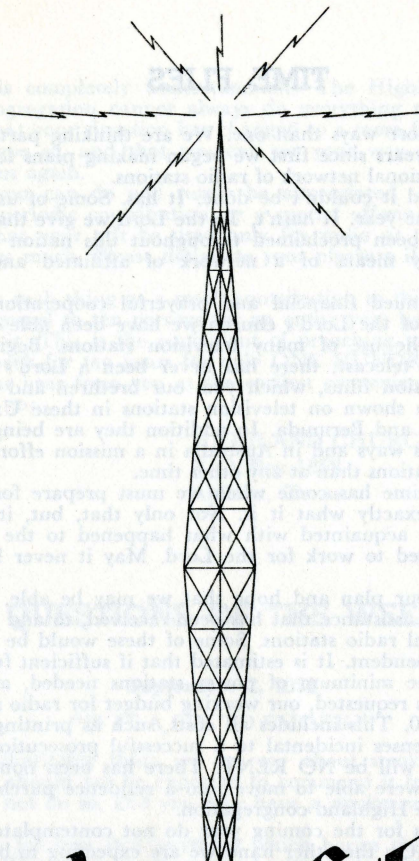
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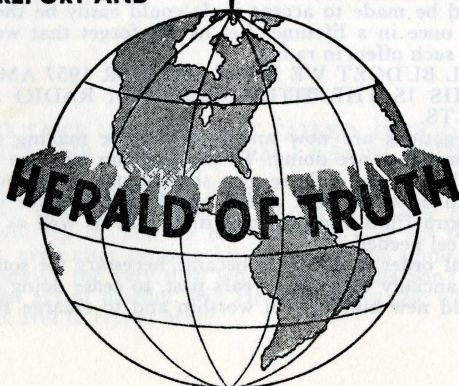


# Churches of Christ

SALUTE YOU

**AUGUST REPORT AND**

**SEPTEMBER SERMONS—1956**





## TIME FLIES

How true in more ways than one. We are thinking particularly that it has been over five years since first we began making plans for broadcasting the gospel over a national network of radio stations.

Many of us said it couldn't be done. It has. Some of us feared that it would cease after one year. It hasn't. To the Lord we give thanks and praise that His word has been proclaimed throughout this nation and in several foreign countries by means of a network of affiliated and independent stations.

With the continued financial and prayerful cooperation of congregations and members of the Lord's church we have been able to enlarge this effort to embrace the use of many television stations. Beginning in May 1954 with the first telecast, there has never been a Lord's day since but that these 26 television films, which you, our brethren and friends helped purchase, have been shown on television stations in these United States as well as Puerto Rico and Bermuda. In addition they are being used by congregations in various ways and in Australia in a mission effort. Today these films are on more stations than at any other time.

And now the time has come when we must prepare for a new year's work, and that is exactly what it is. Not only that, but, it is the Lord's work. All of us are acquainted with what happened to the man who hid his talent and refused to work for the Lord. May it never happen to any of us.

In 1957 it is our plan and hope that we may be able, with the continuance of the fine assistance that has been received, to add a goodly number of more powerful radio stations. Some of these would be network affiliates and some independent. It is estimated that if sufficient funds are available to purchase the minimum of power stations needed, and to prepare and mail all sermons requested, our working budget for radio should amount to about \$290,000.00. This includes all costs, such as printing, mailing, salaries and other expenses incidental to a successful prosecution of the radio work. There is and will be NO RENT. There has been none since March this year, when we were able to move into a residence purchased and paid for completely by the Highland congregation.

Television plans for the coming year do not contemplate the purchase of any station time. On the other hand we are expecting to be able to avail ourselves of \$500,000.00 (yes a full half million dollars) worth of FREE time. That is, if we can raise the money to pay for an additional thirteen films and 10 reprints of each. This means that we will be required to make an outlay of some \$160,000.00 including ALL EXPENSES to guarantee that enough films are on hand for the stations to be safe in granting the time.

This offer has been made by an advertising agency and we feel that every effort should be made to accept it. It could easily be the opportunity that comes along once in a lifetime. Let us not forget that we came along too late to receive such offers in radio.

THE TOTAL BUDGET WE HAVE SET FOR 1957 AMOUNTS TO \$450,000.00. THIS IS THE TOTAL OF BOTH RADIO AND TELEVISION BUDGETS.

Many congregations are now and soon will be making their budgets for a new year just as we are doing. To those of you who are already helping us we would like to say "Please give serious, prayerful consideration to continuing on with us as you are, and if at all possible some extra that we may obtain the extra films and free television time as well as the powerful radio stations we feel needed."

In the natural order of events it became necessary for some, who have had fellowship financially with us in years past, to cease doing so temporarily in order to build new buildings of worship and to enlarge Bible teaching

facilities. This is completely understandable. The Highland elders realize fully that a congregation cannot always do everything they might wish to do. It may be that your situation has changed to a more favorable condition. We certainly hope so, and that you can see your way clear to have such fellowship with us again.

Whatever you can do will surely be appreciated. A regular monthly commitment, a periodic contribution, or a special offering: all are solicited. If you prefer that your gift be used only for radio or television you have only to specify as much. Please designate your pleasure if you have a choice in mind.

There is no such thing as a small contribution to this work. One dollar still brings the gospel to ten persons for an entire year by means of network radio. Think of it. This is the equivalent of preaching to one person thirty minutes every week for ten years for only ONE HUNDRED PENNIES.

Please let us hear from you at the earliest convenient time. Address all communications to:

HIGHLAND CHURCH OF CHRIST

P. O. Box 1858

Abilene, Texas

## QUESTIONS OF THE WEEK

September 2, 1956

"IS IT A SIN TO SMOKE?"

The most charitable thing we can say about smoking is that it is a filthy habit. We should not be expected to commend it for men and women who smoke will not do so. Did you ever have a smoker urge you to develop the habit?

We can say for sure that anything which harms the body is a sin, for the Bible asks: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God: and ye are not your own; for ye were bought with a price: glorify God therefore in your body" (I Corinthians 6:19,20). In view of current medical research which indicates that smoking is harmful, we ask: What word can you say in its defense? We should like for you to write us if you know one good thing which recommends the habit of smoking.

\* \* \* \* \*

September 9, 1956

"I TRIED TO TAKE MY LIFE, BUT FAILED. IF GOD TAKES THE WILL FOR THE DEED, AM I A LOST SOUL?"

If you have repented of this and all other sins, and have obeyed the gospel of Christ, you are not lost. The Lord will never refuse to forgive any one who will repent, and do His will. Did God not forgive Paul, the chief of sinners, even after he gave his consent to the stoning of Christians? Did God not forgive the very men who crucified His Son? If God forgave these men of the act of murder, will He not forgive one who plans to take his own life, but lives to repent of it?



September 16, 1956

### "WHY WAS NOAH'S FAMILY SAVED?"

Noah and his family were saved because they obeyed the commands of God. The Bible says, "Thus did Noah; according to all that God commanded him, so did he" (Genesis 6:22). In the New Testament, we read, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith" (Hebrews 11:7). Noah was saved by faith, but his faith saved him when it moved him to obey God in preparing an ark. His obedient faith condemned the ungodly of his day who refused to obey the Lord, and it was by his faithful obedience to God's will that he became heir of the righteousness which is by faith.

\* \* \* \* \*

September 23, 1956

### "IS EACH PERSON'S LIFE ALREADY MAPPED OUT EVEN TO THE SMALLEST DETAIL, BEFORE THAT PERSON IS BORN?"

No indeed, this is not true. This doctrine would make God the performer of every vile and vicious deed of which any man is guilty. But men do many things that God does not plan for them to do. The Lord speaks of men who "built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind" (Jeremiah 19:5; 32:35). If these people did things which never came into God's mind, we know that He did not predestine everything we do. In the New Testament the Lord says that "Whosoever will may come" to Him. This Scripture clearly sets forth the teaching that we are free agents, and we may do right or wrong as we will. The choice is ours to make; God has never made it for us.

\* \* \* \* \*

September 30, 1956

To all our young people who are listening to the Herald of Truth we bring personal greetings. We are pleased with the response you have given to the sermons on honoring our parents. You have shown a genuine interest in these lessons, and you have demonstrated that most young people want to do right. You have sustained and increased our confidence in you.

I have four children of my own—three boys and a little girl—and I have always been sympathetic toward the problems of youth. It is with these problems in mind that we admonish you to honor your parents, for such honor will help to equip you for the problems you will face in adult life.

May the good Lord bless and keep you, is our prayer.

## THE LORD'S DAY NO. 2

By JAMES D. WILLEFORD

Radio Sermon No. 240

September 2, 1956

It is a well known fact that most Gentiles of our day who keep the seventh-day Sabbath of the Old Testament charge frequently and most confidently that the pope of Rome changed the day of worship from the seventh day to the first day. They say this is all the authority we have for worshipping upon Sunday. Sunday is called "the pope's Sabbath," and "first day worship is the mark of the beast" (*Seventh-Day Adventism Renounced*, p. 210). D. M. Canright, an outstanding minister and writer, who gave up seventh-day worship, says, "My experience is that a belief of this as a fact induces more persons to give up Sunday for Saturday than all other arguments made by the seventh-day people. Convince a man that Sunday-keeping is only a Catholic institution, a rival to the Lord's Sabbath and hateful to God, and of course, if he has any conscience, he will keep it no longer" (*Ibid*, P. 211).

If the pope did change the day of Christian worship from Saturday to Sunday, those who make the charge should be able to produce reliable historical proof of it, giving the time, manner, place, facts and reasons for such a remarkable change. But the only direct proof offered is simply quotations from *Catholic Catechisms*, whose authors claim that the Catholic Church made the change! And is this all the proof they can present on this point? Yes, all that seventh-day scholars for the last two hundred years have been able to find is just this and nothing more. Not one single historian of note in all the annals of the world has ever stated that the pope changed the Sabbath.

A famous seventh-day advocate made a desperate attempt a few years ago to find historical proof that the pope changed the day. He searched the libraries of America and Europe. What did he find? Not a single historian saying that the pope changed the day. So the assertion rests merely on the claim of some obscure Catholic Catechism.

But if Sabbatarians believe the mere assertion of Catholic authors that the pope changed the day, why not also admit their claim that the pope is infallible, and that he has the keys of Peter. Seventh-day people quickly repudiate these latter claims of Catholic authors, but they eagerly admit their claim that the pope changed the day of worship, simply because this accords with their peculiar views, for which they can find no other proof.

Moreover, even the claims of the Catechism are misrepresented. Seventh-day observers among the Gentiles say that hundreds of years after Christ, the pope by his own authority changed the day of worship, and *Catholic Catechisms* are quoted to prove it. But not one of the Catechisms makes such a claim or anything like it. These Catholic quotations state distinctly that the change in the Sabbath was made, not by the pope, but "by the church" in the days of Christ and the apostles, not several hundred years afterward. For instance, in one Catechism the question is asked, "What are the days which the church commands to be kept holy?" Answer: "The Sunday, or our Lord's day, which we observe by apostolic tradition, instead of the Sabbath" (*Catholic Christian Instructed*, P. 209). Here is



another question: "What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?" Answer: "We have for it the authority of the Catholic church, and *apostolic tradition*."

Catholics claim that their "church" originated in the days of the apostles, and any change made by the apostolic church was made by the Catholic church. Hence they claim that the "Catholic church" changed the Sabbath in the days of the apostles. Seventh-day observers in using these quotations from the Catechisms explain them as saying that the change was made by the popes hundreds of years after the apostles. But the Catechisms claim no such thing, as is seen from the quotations we have just read. Thus the Catechisms, when fairly represented, teach that Sunday worship originated with the church in the days of the apostles.

It is said by some ardent observers of the seventh-day that Sunday was the day the Romans dedicated to the sun, and that it was their day of worship. This statement is but half-truth, and as such it is misleading. In the Roman world *each day of the week* was named after some god and, in a certain sense, was devoted to the worship of that god, as Monday to the moon, Saturday to Saturn, and Sunday to the sun. But Sunday was no more *the day of worship* than any other day. Scholars says, "It is a vain thing to attempt to prove that the Greeks and Romans had anything resembling the Sabbath. Such opinion is refuted even by this, that the Roman writers ridicule the Sabbath as something peculiar to the Jews" (*Seventh-Day Adventism Renounced*, P. 239).

It has been said that Constantine the Roman Emperor issued an edict in 321 which changed the day of worship from Saturday to Sunday to please the pagans. But let us read Constantine's edict: "On the venerable day of the sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in the work of cultivation may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing, or for vine planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost" (Quoted in *Sunday* by W. B. Trevelyan, P. 29).

This edict was only one of seven Constantine issued to favor the followers of Christ. Christians from the days of the apostles had assembled on the first day of the week for worship; but there was no civil law to protect or aid them in it. By the time of Constantine they had become numerous in the Roman empire and their influence was rapidly gaining. The old pagan religion was falling before them. Constantine, to say the least, was favorable to Christianity. His mother claimed to be a Christian. He was shrewd enough to see that it was for his interest to favor this new and rising religion. Hence long before he publicly professed Christianity, he issued several edicts favoring it in various ways.

One can plainly see by reading the decree itself, that Constantine did not change the day of worship from Saturday to Sunday, but he recognized the first day of the week as a legal holiday since it was the Christian's day of worship. Of Constantine's decree, the historian Mosheim, says, "The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been" (*Ecclesiastical History*, Cent. 4, Part 2, Chap. 5). The emperor's law, addressed to pagans who had always worked on Sunday, required the cessation of business on that day and thus it secured for Christian employees a better opportunity for worship on the Lord's day.

Scholars say "We may justly call the edict of Constantine the inauguration of a new era in the history of the Lord's Day. Christians had now a document, and that not necessarily a Christian document, providing for the observance of a day which had heretofore been revered solely as an ordinance existing in and dating from the life-time of the inspired Apostles" (*Sunday*, By James A. Hussy, P. 66). An English scholar testifies that Constantine did not "constitute but he confirmed the day which had been from the very Apostles' times, and by the Apostles themselves instituted, and by the succeeding Churches constantly observed, as well as they might. And this is so certainly and confessedly true, that we cannot but wonder that any should ever question it" (Ibid., P. 60).

We are certain that Constantine did not change the day of Christian worship for Christians were meeting for worship upon the first day of the week more than two hundred and fifty years before the emperor was born! (Acts 20:7; I Corinthians 16:1,2).

Since we have learned from Scripture and from church history that Christians must assemble for worship upon Sunday, the first day of the week, we ask: How should the day be observed? Did Sunday take the place of the Sabbath? Were the obligations connected with the Sabbath transferred to the Lord's day? Was any observance of a Sabbath enjoined upon Christians? In no place in the New Testament is there the slightest hint that the Lord's day is a Sabbath, or that it is to be observed Sabbatically, or that its observance depends on the Fourth Commandment, or that the principle of the Sabbath is sufficiently carried out by one day in seven being consecrated to God. Whatever the Lord's day had was its own, not borrowed from the Sabbath, which was regarded for religious purposes as existing no longer.

Historians say, "The Lord's Day was not in the earliest times of Christian history considered the successor of, or substitute for, the Mosaic Sabbath, which was regarded as abrogated with the other 'beggarly elements' of the Law" (*Sunday*, by W. B. Trevelyan, P. 13). "The early Christians believed this institution (the Sabbath) abolished forever in the new era. There was to them no idea of mere transfer from Sabbath to Sunday. The Sabbath was annulled and . . . these Christians were in no danger of calling the first day of the week, the Sabbath" (*From Sabbath to Sunday*, by Paul Cotton, P. 52).

However, this picture has changed in our day and many professed Christians now call Sunday the "Christian Sabbath." They reason that since God set aside the seventh day of the week under the law as a day of rest, He must have set aside the first day of the week under the gospel as a day of rest. And since one of the ten commandments says we must keep the Sabbath day holy, they think that one day must be kept as a sabbath. But men who hold this view overlook two facts: First, that the Ten Commandments were a part of the Mosaic Law which was nailed to the cross (Colossians 2:14-16), and Second, that there is no connection between the Sabbath of the law, and the Lord's day of the gospel. Scholars say, "There is no trace in early Christian writers of basing Sunday observance on the Fourth Commandment, or of regarding the day in a Sabbatarian aspect" (*Sunday*, By Trevelyan, P. 37). Dr. Dollinger says, "It is certain then that in the Apostolic Church the law of the Sabbath was no longer binding in the Jewish sense. Nor is it true to say that the Apostles changed the Sabbath into Sunday, the observance of the seventh day to the observance of the first. For neither is there any trace of such a transference taking place, and,



moreover, the Christian Sunday differs widely from the Jewish Sabbath . . . The first Christians neither kept to the Old Testament day nor the legal manner of observance. They sanctified their new festival as a community for whom the Jewish sharp distinction between work day and Sabbath had no existence, who viewed the whole life of a Christian as a festival, and recognized as their essential and imperishable Sabbath the rest of the soul in God" (*The First Age of the Church*, Bk. III, Ch. ii. pp. 332, 333.)

And this brings us to the question of Sunday rest. The Old Testament Sabbath was primarily a rest, formally enjoined, and enforced under severe threatenings and penalties. But the Lord's day of the New Testament was set apart as a religious day simply—nothing being *said* about rest. While it is true that early Christians encouraged rest on the first day of the week, its purpose was not Sabbatarian. That is to say, the rest was not considered as an end in itself, or as fulfilling the requirements of any Sunday observance. It reached an altogether higher level; it was a means to a more noble end; it was in order to give opportunity for the fulfillment of those solemn obligations of worship and devotion which properly belong to the Lord's Day.

We have seen that the first day of the week is the Lord's day in a sense that no other day is the Lord's day. It is peculiarly honored. It is distinguished from other days by a name that was never given to any other day. It is hallowed by memories that reach the depth of human souls and climb to the heights of human hopes. It is not a *holy day* by divine statute or legal enactment. We are not to keep it by compulsion of law or suffer death, as the Israelites had to keep the Sabbath or be stoned to death. And yet the day deserves to be honored and is honored by a special name. If our birthdays and our wedding days deserve to be remembered and celebrated because events important to our lives took place upon those days, what shall be our attitude toward the Lord's day? If the day of our nation's independence deserves to be cherished and commemorated, what shall we say of the day on which God "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead?" (Mark 16:9; I Peter 1:3). And what shall we say of the professed Christian who has no special respect or reverence for the day?

We know not what answer you may give to this last question, but we can give you God's answer to it. He directed the apostle Paul to tell us that we are not to forsake "our own *assembling together*, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant where-with he was sanctified an unholy thing, and hath done despite unto the Spirit of Grace?" (Hebrews 10:25-29). If we neglect the Lord's day and the worship of God on His day, there remains nothing for us but "a certain fearful expectation of judgment."

The first day of the week is the Lord's day. It belongs to Him and it should be spent in His service in a special way. It is a mistake when we take the first day of the week for our own day. It belongs to the Lord and it should be spent in the Lord's service. There is much teaching to be done

on the subject, for if we are not careful, we will grow up a generation in the Lord's church with the idea that the Lord's day means nothing more than a time to drop in, commune, and then pass on the way. If this is all the Lord's day and the Lord's supper mean, the church might institute curb service for the members, so they would not be forced to get out of the car. They could whiz by, grab at the communion table and move on to the mountains, or the seashore!

But the first day of the week is the divinely appointed religious day of Christians. And as such, it is a day which from its very character draws us away from the ordinary things of this life—life's labours and life's cares—and bids us with hearts "swept and garnished" to invite the Lord's presence. It is a day set apart—a day for religion. But how can it be this except those distractions which interfere with it be laid aside?

Our worship on the Lord's day was designed by the Lord to channel our thinking in three directions—toward God, our neighbor, and ourselves. We read in the New Testament that the disciples came together to break bread and to hear the Word. This is the honor due to God. Next we read that a contribution for the needy was to be made. This duty turns our minds toward our neighbor. And last of all, the apostle John was "in the Spirit on the Lord's day." This describes the attitude of every faithful Christian on the Lord's appointed day of worship.

Some have imagined that the Lord's people do not need a specific and definite day for regular worship. If we were pure spirit beings, and nothing else, this might be so; for our whole life would be an uninterrupted worship. But the flesh still exists in us as well as the spirit, and it still wars against the soul. For this reason, in order that we may pray without ceasing, "we must sometimes enter into our chamber, and shut the door behind us," and in order to keep every day as a day to the Lord, we must keep one day free from everything that can disturb our devotion.

Frequently Christians make very trivial excuses for not worshipping upon the Lord's day. They seem to forget that the making of excuses demonstrates their unwillingness to attend to the appointments of God. They may satisfy their consciences by so doing, and even justify themselves in the eyes of men, but their indifference and neglect of these appointments that are designed to foster in them the divine principle of love will be followed by leanness of soul and a barren life.

Sometimes we hear the sad lament, "The church at this place is dead." But why is it so? It starved itself to death. Its members failed to assemble for worship on the Lord's day, and consequently there was a failure in Christian association, growth and spiritual development. Let us make sure that we do not forsake the assembly, for we cannot survive spiritually, and the Lord's cause cannot prosper without personal consecration every day, and public worship on the Lord's day.

The Lord's day is not to be spent in a gloomy, penitential atmosphere. It is not a day which checks cheerful conversation, family meetings, gladdening sights and sounds, and contemplation of God's wonders in earth and sky. It is the day when the Lord's people throughout the world come together in public assemblies for praise and thanksgiving. As the prophet David predicted, "This is the day which the Lord hath made, we will rejoice and be glad in it."

Does this day have any meaning for you? If not, we point you to the



Son of God who arose from the dead on the first day of the week, and then set it apart as the Lord's day. He appeared to His disciples in all His resurrection glory no less than six times on that day. And if you will become His disciple—by turning your heart into His throne through faith, by forsaking your evil ways through repentance, by a public surrender to Him through making the good confession, and by a separation of yourself from the world through the waters of baptism—He will come to you on the Lord's day when you assemble with other Christians for worship. As a Christian, the Lord will be with you in a special way, and you will have the privilege of communing with Him at His table on His day. And you will join with other Christians in testifying that, "This is the day which the Lord hath made, we will rejoice and be glad in it."

## WHY HONOR PARENTS

By JAMES D. WILLEFORD

Radio Sermon No. 241

September 9, 1956

The question, "What is the children's part in making a home?" is an important one. They have an important place in home-life, and dreary indeed is the house where no children ever come; very lonely and desolate is the home where they come and stay for a time and then go away. Unconsciously, the children have a most sacred and holy part in the happiness of a family from their earliest infancy. Then all along through the years, while they remain under the old home-roof and after they leave its shelter to set up homes of their own, they have duties to perform and obligations to render to those who gave them birth and watched over their helpless years.

One of the duties of children is set forth in the Fifth Commandment, where God said, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20:12). A remarkable feature of this commandment is the fact that it is addressed to children. It has been called the children's commandment. In this command God manifests His wisdom and love in addressing the children. A human lawgiver might overlook them, but not so the Divine lawgiver. This command sets forth the importance of the early training of children for their own good, and for the welfare of the human family and for the honor of God.

You have doubtless read many times that the great discovery of the twentieth century is the child, and especially the rights of the child. Let that be admitted, but let us emphasize that in our enthusiasm over the rights of the child we may be in danger of forgetting that he has duties along with his rights. The proper attitude of sons and daughters toward their parents is of vast importance. Along with the basic commands against murder, adultery, and covetousness, is this command, "Honour thy father and thy mother." How fundamental, how important in God's sight is the duty of children to honor their parents!

It has been said that the first four of the Ten Commandments dealt with man's duty to God, and the other six dealt with man's duty to man. If this be true, it is significant that the command to honor father and

mother was the very first one dealing with our relationships to one another. **After one is right with God, the next most important thing in all the world is to be right with one's own father and mother.**

The command to honor our parents is found in the New Testament as well as the Old. In the Ephesian letter, the apostle Paul said, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth" (Ephesians 6:1-3). We never outgrow the truth expressed in the Fifth Commandment, and there is never a time in our lives that we may dishonor our parents. There comes a time, after the child is grown and has a family of his own, when he does not need to obey his parents, but there is never a time when a child must not honor his parents. Years of obedience end, but years of honoring never end.

The law of honoring father and mother is written in our nature as well as in the Bible. It is a natural law as well as a Bible command. Parents are nearest to the child's life and the immediate cause of its existence; therefore it ought to honor them. God has placed the parents in authority over the children, to rear, nurture, train, and educate them. They are in the place of God to their children. You who are parents are kings by a divine right. With gentle, yet unquestioned authority, it is yours to rule the little subjects of your realm. Woe be you if your sway be with harshness, and not (like the Divine Father's) inspired by patient, unselfish love. For this reason, your child should revere you for the sake of your office, and for the sake of God whose representative you are at the outset of your child's life. For his very earliest lessons in divine law and order, as well as in divine pity, providence and forgiveness, the infant has but one teacher—the parent, who stands to him in the place of God.

Honoring parents is the foundation principle for honoring and worshipping God. The father is to be the type of God Himself to the child, and the child is to honor the father as the highest human symbol of what God is to us all. Human parentage is a symbol of the Divine, and it is in the school of the earthly fatherhood that we are trained for the heavenly Fatherhood. Children who do not honor their parents do not worship God; and if a time comes when they are penitent for their sins, one of their first regrets is that they mistreated father and mother.

It was fifty years after his mother's death, as he looked at her picture, that Cowper wrote:

Oh, that those lips have language! Life has passed  
With me but roughly since I heard thee last.  
Those lips are thine; thy own sweet smile I see  
The same that oft in childhood solaced me.

My mother! when I learned that thou wast dead,  
Say wast thou conscious of the tears I shed?  
Hovered thy spirit o'er thy sorrowing son,  
Wretch, even then, life's journey just begun?

(The above was quoted by Rufus C. Zartman in *The Commandments Up-to-Date*, P. 106; I. M. Beaver, Publisher; Reading, Pa., 1911).

It is right for children to honor their parents because their parents know more than they. It is quite evident that a mother will know more



at thirty than her daughter will know at three. A father will know more at forty than his son at four. The divine rule of honoring parents dares to assume that fathers and mothers learn something by the very process of living. They learn something of the roads that lead into the depths, and of those that lead into the heights. They learn something of material values, and they should learn something of those values that are spiritual and abiding. The Fifth Commandment declares, further, that it is the child's right to share in the treasures of this accumulated knowledge.

In young and tender years the normal child is quite ready to believe in the superior wisdom of his parents, and to profit by it. But some reach a period, quite early in life, when they feel superior. "You know quite a bit," a friend of mine said to a group of young graduates. Their evident approval seemed to say, "Quite right. You are speaking even more wisely than you realize." "But you do not intend to quit learning," my friend continued. "You do not expect to become victims of arrested development. You expect to know far more twenty-five years from now than you know today." At once they nodded their heads in eager approval.

"Since that is the case," this wise teacher continued, "it is well for you to remember that your mothers have had just about that much start on you. Therefore, when you get home you might listen to them a bit." Generally speaking, this is very sane advice. We know there may be exceptions. You may be very wise, and your parents very foolish. You may be very brilliant, and they very dull. But bear in mind that even a tortoise beat a fleet-footed hare in a race one time. This he did, not because he was swifter than the hare, but because he got an earlier start. Since the child is quite a few years behind his parents, it is for his good to honor and obey them.

Happily very few of us wish to exchange our parents for others. We may see faults in them, but we see infinitely more to love and revere. We cannot forget that in our helpless infancy it was their devotion that watched our every breath, kept us alive through childish ills, soothed our small but very real sorrows, planned our happiness, bore in patience our early iniquities, thought us wonderful when to all other eyes we were very ordinary children, discovered music in our voices, wisdom in our sayings, beauty in our faces, and a charm in our companionship, when to everybody else we were shrill-toned, plain, mischievous, troublesome specimens of young humanity. They may have spoiled us; they may have disciplined us unwisely, but they *loved* us. Father and mother scarcely had a thought in which we did not occur, made no plan that did not include our welfare or pleasure, forwent many an interesting amusement and denied themselves many benefits that they might give us advantages, and day and night freely spent and were spent for our sakes. Not to treat them with the utmost deference, not to yield them heartiest and most considerate affection, is to show ourselves contemptible ingrates.

We should honor our parents because we appreciate their sacrifices for us. The cruelest sting of all is ingratitude. Shakespeare tells us of King Lear who was driven into the desert of despair by the ingratitude of his children. We recall the deep tragedy in his cry, "How sharper than a serpent's tooth it is to have a thankless child." Some of us may have fathers who are not very prominent in the community and mothers who do not shine in society, but we must honor them nonetheless. If they have our interest at heart, and their lives are righteous they are better than pure gold.

A few years ago I read an interesting story about a little boy whose name was Bradley. Bradley was a miser, and he was always scheming to make money. One morning he hit on a bright idea, and when he came down to breakfast he left a bill under his plate for his mother to find, and he hurried off to school. His mother found the bill, and it read, "Mother owes Bradley, for washing his teeth, ten cents; for cleaning his shoes, twenty cents, and for taking his music lesson, a quarter. Total, fifty-five cents."

At noon, when Bradley came home for lunch, he found fifty-five cents by his plate, and his eyes sparkled, and his heart danced. But on the other side of his plate he saw a piece of paper folded, and when he opened it, it read: "Bradley owes mother, for washing his clothes, nothing; for nursing him through his spell of scarlet fever, nothing; for making his bed, nothing; for cooking his food, nothing; for loving him, nothing." And Bradley was ashamed!

The Bible has a method of placing our duties around us in a series of concentric circles, and by training us to be faithful to our duties in the smallest and most immediate circles, it develops us to the point that we can reach out and perform the duties in the wider circles. The child's first circle is the home and the lesson to be learned there is *honor*. Not obedience merely, but the habit of looking up to others with consideration for their judgment and wishes—that is our first development in character. Unless honor is learned in the first circle, it is likely never to be learned, and the life that never respects others and refuses to give in to their wishes is a pitifully distorted life. There are many homes in our land where children are allowed to exercise their wishes and whims, without being taught to consider and respect the wiser and more mature wishes of their elders. Children who are not trained to honor their parents develop selfish characters, and many of them become unfit for marriage and friendship and all the social relationships of life.

A wider circle which surrounds the home is the land with its laws. "Honour thy father and thy mother" is followed by "honour the king"—that is, respect lawful authority. A home which does not enforce its demands presents the state with lawless citizens. Loyalty to parental law prepares the way for loyalty to civil law. For whatever respect for law and order a young man has received as a son, he will retain as a citizen. If he has disregarded parental authority at home, the likelihood is that he will always be a disorderly member of society. If he has honored his parents at home, the likelihood is that he will be a loyal citizen; for national laws, after all, are but an expansion of parental laws. Someone has said that "the corner-stone of the commonwealth is the hearth-stone." The laws of the United States of America are not primarily framed in the Congressional chambers of Washington. The lawmakers of the next generation are the children of our present generation, and the laws which are to govern us a few years hence are being framed beneath the roofs of our homes this day. We beg of you, then, young men, to remember that as is the son, so is the citizen; as is the family, so is the State.

And when a young man has plunged to that depth of dishonor where he thinks nothing of insulting the father whose name he bears, or speaking lightly of the mother whose bosom was his earliest home; when he has become so oblivious to the idea of law, or so lost to the sense of moral obligation as to laugh at the idea of parental honor,—that young man is entering society with a heart prepared to do the work of a felon, an outlaw,



a traitor! And when the youths of a nation grow up with the idea that it is unmanly to honor their parents, or to venerate old age, or to respect authority, we say of this nation that, whatever be the richness of her natural resources, or the spread of her commerce, or the wealth of her revenue, or the learning of her scholars, or the genius of her statesmen, or the grandeur of her history—her foundation-stones are already crumbling, and all that shall remain to tell of her prosperity and liberty and glory will be the magnificent terribleness of her ruins. Enfeeble parental authority, teach the child disrespect, and what safeguard have you for the State? Reverence for the will of parents, a will not arbitrarily and despotically imposed, but established by wise love over children, is the source of respect for the authority of a democracy, where the individual must submit himself to the will of the community which he is given his full share in forming. Believe me, the surest guarantee that the citizens of the next generation will be a prosperous, virtuous, law-abiding people, is the faithfulness with which our parents enforce, and our children obey the commandment, "Honour thy father and thy mother."

And outside the circle of one's country lies the more inclusive circle which embraces the whole race. If the first commandment we learn to fulfill is "Honour thy father and thy mother," the last, which will take a lifetime to master, is the divine command to "Honour all men." And unless in childhood we have learned to respect others, we are handicapped in our sympathies, for sympathy begins with appreciation—a form of honour. We are likely to pass our days landlocked in a little puddle of our own prejudices, while the great ocean of human life lies outside, waiting to carry us to its many, many shores.

If we never learn to honour our parents we are seriously, if not fatally, crippled for the most sacred of human relations—marriage; for wedded happiness can only exist between two people who reverence one another. The word "honour" in the marriage ceremony is fully as important as the word "love," and there can be no love worth the name without honour. The child who is untrained to honor father and mother will likely become the husband or wife that wrecks a home.

Studies by psychologists have revealed that children who grow up in well-managed homes, who grow up honoring their parents, are much less likely to have their own homes broken later by divorce. The nearest that any man will ever come to the marriage problems, before he himself is married, will be his observation of the marriage of his father and mother. If, in his own home, a boy has been taught the deepest reverence for the womanhood of his mother; if he has been taught to regard her person sacredly, and to respect her wishes, and if he feels an obligation to support her financially, he will naturally be a good husband with a proper reverence toward all good womanhood.

But the circle of our duties does not stop with people; it extends out to the unseen and reaches the living God. We should learn to look up to our earthly father, for by so doing we find it easier and more natural to look up to our heavenly Father. It has been said that no one ever gets close to God save as he goes up to Him: Those who treat the Lord with the familiarity of an equal have not the slightest touch with the God and Father of Jesus Christ. Jesus dwelt in His Father's love, but He said, "Hallowed be Thy name."

And we must learn to hallow His name, and to obey His will if we

expect to be blessed by Him. Obedience to the command to "Honour father and mother" will help us in our effort to serve God. Faith in our earthly father will contribute to faith in God; sorrow for sins we commit against our physical parents will bring regrets for sins we commit against Him who desires to be our spiritual parent; confessing our faith in dad will help us to confess our faith in Him who would be our elder brother, and obeying our earthly father will help us to obey Him who would become our heavenly Father. As we honor our parents by doing what they say, we will honor God by doing what He says. As we trust and obey our parents' commands, whether we understand all of them or not, so will we trust and obey our Lord's commands, whether we understand the full reason for them or not. There will be no quibbling about baptism, or any other divine appointment, if we honor God in the same spirit in which we should honor father and mother.

Let us, then, my friends, keep inviolate this household law of God. Let us be impressed with the truth of the Fifth Commandment which was spoken of old, and which runs through the history of all Christian civilization. Let us know that the life of every nation keeps pace with the purity of the family. We have received the command to, "Honour thy father and thy mother," from God. Let us keep this "legislation of the fireside" for ourselves, and for our children whom God has given to our trust!

## RESPECT FOR PARENTS

By JAMES D. WILLEFORD

Radio Sermon No. 242

September 16, 1956

The Fifth Commandment to "Honour thy father and thy mother" brings us into the heart of the Decalogue. It brings us to the consideration of the dearest, tenderest, and sweetest relationship upon earth, that of parents and children. In this commandment we see father and mother and children, and we see the home, one of the grandest institutions outside of heaven itself. When Jesus wants to make heaven the most attractive, He speaks of it as His "Father's house of many mansions." He pictures heaven as a home.

The family is a wonderful institution. A little boy asked his mother these questions: "Mother, where were you born?" She replied, "In Boston." "Where was father born?" "In San Francisco," was the answer. "And where was I born?" the boy asked. His mother replied, "You were born in Philadelphia." The little fellow thought for a moment, and then he exclaimed, "Mother, isn't it wonderful that we three ever got together!"

The relationship between parents and children should be so wonderful that children would naturally honor father and mother. But there are many homes where young people fail to fulfill this duty. They have very little regard for those who brought them into the world.

It seems hardly necessary to define exactly what the Lord meant when He commanded us to honor our parents. Where the heart is right definition is needless, and where the heart is wrong definition is useless. But what is implied in honoring parents? The literal meaning of the word "honor"



as used in the Bible means to "give weight to." It means that children honor their parents when they give weight to their advice and experience. To honor our parents means to hold the proper attitude toward them, to recognize their parental authority, their greater rights, and their dignity as compared with ourselves.

Webster defines the word "honor" as meaning: "respectful regard; esteem; to bestow marks of honor upon with dignity; to acknowledge." Thus, to honor parents is to respectfully regard them in their proper place—as parents; to "esteem" them above others; to dignify them by being humble obedient children, and to acknowledge their instructions by following them.

One of the primary ways of honoring our parents is to respect them. Even a little baby should be taught never to raise a hand against father and mother. An older child should not be allowed to strike its parents even in play, but it should learn to have a holy reverence for their person. No son or daughter, from babyhood until old age, should ever revile or curse its parents. In the Old Testament the Lord said, "He that smiteth his father, or his mother, shall be surely put to death . . . And he that curseth his father, or his mother, shall surely be put to death" (Exodus 21:15, 17).

In another Old Testament passage, the Lord said, "Cursed be he that setteth (Maketh) light by (of) his father or his mother" (Deuteronomy 27:16). Do you remember the tragic case of Ham, the son of Noah. Ham looked upon his father while he was asleep and unclothed, and he thus dishonored his father. God placed a curse upon Ham because he was lacking in reverence and respect for his father's person. But his brothers were blessed because, without looking, they covered their father's nakedness. Surely this Scripture teaches that children should respect the person of their parents, and it also teaches that parents should keep themselves properly clothed in the presence of their children.

There are many young people who show by their words or acts that their parents are not sacredly enshrined in their hearts. We heard a bright young girl—well dressed, with good manners and fair face—say that her mother looked so old-fashioned that she was ashamed to have her in the living room, or to walk with her on the street. We chanced to know a little about that mother and that daughter. We knew that one reason why the mother looked so old-fashioned, and probably lacked something of refinement, was her devotion to the interest of her daughter. She had sacrificed herself for her daughter's sake; she had denied herself in dress and ornament that her daughter might appear well and be admired.

Have you ever sat down quietly to think over and sum up the debt you owe to your mother? Look at the matter for a few moments. Begin with the time when you were a little baby, and think of what she had to do for you. She had to nurse you hour after hour and lie awake many a night to care for you. Sometimes you were cross, and yet, no matter how cross you were, she was as patient as an angel with you. She wore herself out for you.

As you grew older she taught you. Did you ever think how little you knew when you came into this world? You had hands and feet and eyes and tongue and brain, but you did not know what they were for or how to use them. It was your loving, patient mother who taught you to walk and to talk and to look and to think.

You have been a great deal of trouble to your mother in your time, but she has borne it all cheerfully for you. She has gone without many things herself that you might have what you wanted. She has worked very hard that you might receive an education and be polished to shine in society. She has sacrificed herself that you might be ready for an honoured and useful place in this world.

Sometimes you think she looks very plain and a bit old-fashioned. Perhaps she does; perhaps she is more than a little faded and worn; but did you ever think that it is because she has given so much of the best power and energy for her life in caring for you? If she had not chosen to toil and suffer and deny herself for your sake, if she had thought more of herself and less of you, she might have been more attractive now.

Never forget where your mother lost her freshness and youthful beauty—it was in self-denying toil and suffering for your sake. Those wrinkles in her face, those deep care-lines in her cheeks, that weary look in her eye—she wears all these marks now where once there was fresh beauty—because she has forgotten herself these long years in loving devotion to you. These scars of time and toil and pain are the seals of her care for you.

Look at your father, too. He is not so fresh and youthful as he once was. Perhaps he does not dress as well as some of the young people about you, or as well as their fathers dress. There are marks of hard toil upon him, marks of care and anxiety, which in your eye seem to disfigure his beauty. It may be that you blush a little sometimes when your young friends meet you walking with him, or when he comes into the den when you have company, and you wish he would take more pains to appear well. But do not forget that he is toiling for you and that his hard hands and his bronzed face are really tokens of his love for you. If he does not appear quite so fresh and handsome as some other man, very likely it is because he has to work harder to give you your pleasant home, your good clothes, your daily food, and your schooling. When you look at him and are ashamed of his appearance, just remember what he is doing for you.

Perhaps your father is an old man now, with bent form, white hair, slow step, awkward hand, wrinkled face, and feeble, broken voice. Forget not what these marks mean, that look to you like marrings of his manly beauty. The soul writes its story on the body. You look at your father and see signs of toil, of pain, of self-denial, of care. Do you know what they reveal? They tell the story of his life. He has passed through struggles and conflicts. Do you know how much of this story concerns you? Is there nothing in the bent form, the faded hands, the lines of care, that tells you of his deep love for you and of sufferings endured, sacrifices made, and toils and anxieties for your sake?

When you think of what you owe your parents, and of what they have borne for you, can you ever again be ashamed of them? Will not the shame rather be for yourself that you could ever have been so ungrateful as to blush at their homeliness? All the reverence of your soul will be kindled into deepest, purest admiration, as you look upon these marks of love and sacrifice for your sake. You will honour them all the more, the more they are worn and wasted, the more they are broken and their grace and beauty shattered. These tokens of self-neglect and self-sacrifice are the jewels in the crown of love.

Parents are to be honored because they are parents, and not because they are wise, or great, or learned, or influential. When you were a helpless



child they cared for you, because you were their child. Now you are to honor them because they are your parents, even though they may be uneducated, or old-fashioned, or behind the times in dress and etiquette.

Suppose your father never saw a jet plane, or a television set, or never heard of "rock and roll!" That is not proof that he was a fool. The sun did not begin to shine when you and I came into the world, and wisdom was not born with us. We sometimes take scientific men to task because they suggest that possibly we may be the descendants of monkeys, but is it any better to believe that we are the children of fools?

Have we forgotten that in criticizing our parents, we are reflecting upon ourselves? Let us not forget that we are linked to our fathers and mothers by mysterious relations. We are their descendants. From our parents came our existence, the color of our eyes, the shade of our hair, the height of our stature, and the very tone of our moral and mental being. As the oak is identical with the acorn from which it sprang, so our experience is identical with the experience of those who have gone before us. And as the animal is identical with the ovum of which it is but the unfolding, so the wisdom which exists in the world today is identical with the germ-like ideas which existed in our ancestors. They were the seed, we are the harvest; and the harvest is of the same nature as the seed.

Fundamentally, we are the same as our fathers. Only non-essentials, such as styles, and methods, and means of transportation, have changed. There is the same material nature; the same sun, rising and setting, shining and clouded; the same winds, now blowing east, now blowing west, now a tempest, now a zephyr; the same tides, now spring, and now summer. There is the same human nature; the same body, with heart to throb, and blood to flow, and muscle to contract, and nerve to transmit, and hunger to prompt, and death to dissolve; the same intellect, to reason, and imagine, and compare, and judge; the same sensibility, to love, and hate, and rejoice, and grieve; the same heart, to conquer or to be conquered. And since we are part and parcel of the past, why should we be critical of our parents?

The Lord said, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it" (Proverbs 30:17). These words express the fierce indignation of God toward those who dishonor their parents, and there should be in every human bosom a counterpart to this divine indignation, which would count that child base who can taunt a parent with his infirmity, expose his misconduct, or be ashamed of him for his poverty or his ignorance.

We should honor our parents in our speech. We should speak respectfully of them and kindly to them. To apply to our parents such expressions as, "the old man," "the old woman," "the boss," and "the governor," is ill-mannered and very unbecoming. The modern practice of encouraging children to call their parents by their first names is not developing a reverent attitude within their hearts. The boy who calls his dad "Bill" or "Joe" certainly does not have the respect for his father which the Scriptures require. Well reared young people would surely not call their high school teacher, the mayor of their city, their congressman, or their president by his first name. For exactly the same reason they should not call their father and their mother by their first name.

We should honor our parents in our conduct. Sometimes a young man

will tip his hat to a young lady, and not think of showing the same consideration for his mother. Some children give sour, sullen looks to their parents, and smiles to strangers. Such conduct is wholly out of keeping with the truth expressed in the Fifth Commandment.

The command to honor father and mother can never be outgrown. Let us remember that it was not addressed originally to a class of children. It was addressed to the same men who were bidden to keep the other commandments. It was addressed to men who were grey as well as to men who were young. No man ever grows so wise or so great that it is not incumbent upon him to honor his father and his mother. There is a period in our lives when our parents have the right to command us. After we are grown, they lose the right to demand obedience, but they never lose the right to claim our honor.

Children who have grown up to manhood and womanhood, but who continue to live with their parents, should respect them. Sometimes it is not easy for parents to understand that their children have become men and women, and sometimes it is not easy for grown-up children to remember that their parents are still their parents. There are young men and women who forget that the house in which they live is not their own. They appear to think that they have a right, because they are grown-up, to disregard all their parent's wishes and regulations; to rise at what hour in the morning they like, to invite what company pleases them, and to come home at any hour of the night. We admit that parents should grant considerable liberty to children when they are children no longer. But how much liberty the children should take is another question altogether. While you are dependent upon your parents it is ungracious, and worse than ungracious, to assert an undue measure of independence. The true solution of your difficulties may be found in acting as though you were living in the house of a friend. Show the same consideration to your parents that you would show to the master and mistress of any house in which you happened to be a guest.

Few things in this world are so beautiful as the sight of a young man or woman showing true devotion to an aged father or mother. George Washington had his heart set on becoming a midshipman. His mother objected, but he persisted in his desire. His trunk had started, and it was already on the ship. As he went out of the door, his mother gave him her farewell, but with the word that he was going without her consent. On his way to the ship he turned suddenly and came back, sent orders for the return of his trunk, and when he went into the house his mother said, "God will bless you, my son, for honouring your mother." And as we all know, the blessing came in the honour of the whole nation.

In all the story of the life of President Garfield there is no one incident that will be longer or more tenderly remembered than that little scene on the day of his inauguration, in which he showed honor to his aged mother. When the last words were spoken, and the ceremony was ended; when he was now President of this great nation, and while the shouts of the vast throng were falling upon his ear, and when the greatest and noblest of the land were pressing forward to speak their applause, he turned away from all this to give the first thought of that supreme hour to a little aged and worn woman who sat behind him. He encircled her with his strong arm, and having kissed her, he said, "Mother, you brought me here." It was she to whom he owed all his success. In the days of poverty she had toiled and suffered for him. She had been both father and mother to him.



She had struggled with adversity, and had never spared herself, that she might bless his early years. She was plain and wrinkled and unfashionable, but she was his mother, and in that hour his loyal, manly heart honored her above all the world.

It was on the cross that Jesus paid His last tribute of love and honor to His mother. The nails were in His hands and feet, and He hung there in agony. He was dying in deepest shame. The infamy of the world was pouring its blackest tides upon His head. In the throng below, His eye fell on a little group of loving friends, and among them He saw His mother. Full as His heart was of its own anguish, it was not too full to give thought to her. She would have no protector now. The storms would beat in merciless fury upon her unsheltered head. Besides the bitterness of her bereavement there would be the shame she must endure on His account, the shame of being the mother of one who died on a cross. His heart felt all this, and there, in the midst of His own agony, He made provision for her, preparing a home and shelter for her. The Bible says, "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John 19:26,27).

Amid the dark scenes of the cross this example of our Lord shines like a star in the bosom of the blackest cloud, saying to us, "Honour thy father and thy mother."

But Christ not only set us an example to follow in honoring our parents, but He also set us an example to follow in honoring God. The Son of God said, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). He honored His heavenly Father by obeying His will, and we honor Him in the same way. It is not enough to draw nigh unto Him with our mouth, and honor Him with our lips, if our heart is far from Him. We honor Him through faith in His Word, repentance toward the sins we have committed against Him, a confession of faith in His Son, and baptism by a burial in water for the remission of our transgressions (Mark 16:16; Luke 13:3; Matthew 10:32; and Acts 2:38). After these steps of faith are taken, and we are added to the family of God, we continue to honor our heavenly Parent by "always abounding in the work of the Lord." And we may rest assured that such a life of honor and faithfulness will be rewarded, for the Lord says, "your labor is not in vain in the Lord" (I Corinthians 15:58).

## OBEY YOUR PARENTS

By JAMES D. WILLEFORD

Radio Sermon No. 243

September 23, 1956

There is a very remarkable thing about the Fifth Commandment. It says, "Honour thy father and thy mother." It mentions mother — your mother and my mother — and places her on an equality with father. She is to be honored just like father, and just as much as he. Among most of the nations of antiquity woman was regarded as inferior to man, and even

today in many parts of the world she is the burden-bearer for the family. But the Jews always exalted their wives and mothers, and honored them highly. This is a very remarkable fact and a precious one. They honored mother because they had the knowledge of Jehovah, and the revelation of the one true and living God. As F. W. Farrar observes: "It is not without significance that the words, 'and thy mother,' were added, seeing that, in many ancient nations, aged mothers were slain, and the mother was always subjected after her husband's death to the eldest son" (*The Commandments Up-To-Date*, by Rufus C. Zartman, P. 104).

The Hebrew word for "honor" is a strong word; it means to load with honor. To honor is to attach weight to, to hold in high esteem, to reverence. It is our duty to *respect* our parents always, and to *obey* them during our childhood. The Lord says, "Children, obey your parents" (Ephesians 6:1). It is not enough, then, to say that it is proper, or beautiful, or even just, that we obey our parents, for this duty is absolutely binding upon us while we are children. Obeying our parents is one of the ways to honor them.

Government started in the home and it still starts there. Discipline began there and it still begins there. It is in the home that we teach our children the lessons of life. It is in the home that they learn obedience if they ever learn it. It is in the home that they learn to be controlled, and from this relationship with their parents they develop self-control. God did not ordain the parental relation in order that fathers and mothers might give mere advice and make timid suggestions to their children, but He ordained that relation in order that fathers and mothers might regulate their households and preside in authority over them. The Lord paid a superb tribute to Abraham, when He said, "For I know him, that he will *command his children* and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Genesis 18:19). There comes a time in the life of every parent that he must do a little commanding if he expects to make honorable men and women of his children. And one parent should back the other up in whatever rules are made for the good of the child.

How shockingly old-fashioned the truth of the Fifth Commandment sounds to our modern ears! Some of us hear it with a superior smile, or even with positive antagonism because it calls for the recognition of parental authority. We of today are rather impatient of authority of any kind. Our modern version of this rule is not, "Children, obey your parents in the Lord; for this is right," as the apostle Paul states it. It is rather, "Parents, obey your children, for you can't afford to be bothered."

There is even a very wise youth now and then who is big and broad-minded enough to tell his parents frankly and to their faces that he did not ask to be born. Since, therefore, life has been wished on him without his consent he has the right to shrug all responsibility off his shoulders. Of course, he did not ask to be born. We are quite sure, further, that his parents would never have asked him to have been born if they had known that he was going to be a perpetual infant. Whoever makes a statement of this kind gives positive proof that he has never even begun to grow up. He is a moral runt, a pathetic spiritual dwarf.

It has been said of us, that we have as much family government as ever, but the governing is done from the bottom and not from the top. The children have the reins, and they govern their parents. The parents



and teachers are out of date. One educator said, "Here is what is wrong with the schools today: the teachers are afraid of the principal; the principal is afraid of the superintendent; the superintendent is afraid of the trustees; the trustees are afraid of the parents; the parents are afraid of the children, and the children are afraid of nobody."

Before the coming of Christ, family authority was almost a despotism in heathen civilizations. The father had power of life and death over the child, and woman was little more than a slave. But Christianity changed all of this. It taught, as its first truth, that God was our Father, and that all men are one brotherhood in Christ. What a revelation was this beyond all that the pagan mind had known! The paternal power was no longer a despotism to the Christian; the father knew that he had a Father in heaven, and that his child was no serf, but the household tie was a type of the family of God. The gospel of Christ cherished above all else the family authority; yet it hallowed, sweetened and enlarged it. It made woman the companion of the heart and home; it hallowed marriage; it taught the love of Christ and His brethren, contentment, industry, sacrifice, and charity to the poor. The kingdom came without observation, and a new home-born, home-bred society grew in the midst of the dying civilization.

Parents, let us strengthen the character of our children. Let us teach them to be frank and open-hearted, to hate a lie or a mean action, to be kind to the poor, to protect the weak, to respect grey hairs, to reverence parental authority from love, not fear; and above all to be always constant in their Christian habits. No other teaching can nurse the conscience and the heart. No home-house processes can take the place of sunshine and natural soil. No schooling can avail, when the child has not at home the school of wisdom and righteous living. But the education of character that comes from the teachings of home, from the conversation of the table, from the daily tasks about the house, and from the speech and conduct of parents, will make men and women indeed. The education of the conscience, of loyalty to truth, of honor, of chastity, of respect for kind authority, of boyish strength and sisterly tenderness, will refine the souls of those we love more dearly than life itself.

We must not be tyrannical in our enforcement of the household law of God. The Lord said, "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4), and again He said, "Fathers, provoke not your children to anger, lest they be discouraged" (Colossians 3:21). These Scriptures teach that we must not take advantage of our parental authority to lord it over our children. We should not irritate them by unreasonable commands, or by excessive scrupulousness, lest they lose heart in their endeavors to be good, for children are especially sensitive and easily discouraged. Christian parents often err in this matter of excessive discipline. Some of us are conscientious and painstakingly anxious to train up our children in the way that they should go, but our training is so minute and austere that it defeats itself. Overloaded with requirements, and held in too tight a vise, the children lose all heart in trying to be good, and their very life can be pressed out of them by our over-conscientiousness. While there is the ever present danger that we may be too strict with our children, there is also a danger that we may be too lax with them. And so we need wisdom from on high to do a good job of training our children. Let us gather them about us in the quiet evening hour, and with our arms about them let us pray that we may be good parents, and that our children may become honorable men and women.

Christians must not go to extremes in the enforcement of parental

authority, but children must come to understand that obedience to parents is a divine requirement. The Bible says, "Children, obey your parents in the Lord: for this is right" (Ephesians 6:1). It is right on moral grounds and this should settle the matter. One who believes the Bible, and has any moral convictions, never wants to know more than that a thing is right, is a duty. Devotion to duty, at whatever cost, is one of the first elements of heroism. It is *right* that children should obey their parents, and young people who respect the Lord will be glad to observe this divine precept.

There are some young people who seem to think that the command to honor our parents was given for the well-being and happiness of fathers and mothers. They think it was given to guarantee to them the joy that comes from obedient children, and that God's purpose in giving the Fifth Commandment was to spare parents the pain and anguish of being dishonored and neglected. But this is not the primary purpose of the rule at all. While loyalty to it would spare parents endless pain and heartache, while obedience to it would bring them unmeasured joy, its real purpose is not to safeguard parents, but safeguard youth. It does not look toward the past, but toward the future. This is evident when we notice the ones who are to profit through obedience to it. The promise attached to this command is not made to parents, but to children. The Lord said, "Children, obey your parents . . . Honour thy father and mother . . . That it may be well with thee" (Ephesians 6: 1,2,3).

The royal road to happiness for every child is in obedience to this command. "Honor thy father and thy mother, that it may be well with thee." This Scripture is to be taken in a literal sense. Experience and the Bible unite in teaching this truth. A good, loving, obedient boy will turn out to be a respected, honored, and prosperous man. God's word declares it and observation proves the truth of it. Disrespect and disobedience to parents are the first steps on the road to ruin and wretchedness. Disobedient sons sow the wind and reap the whirlwind. Young men and young women, tell me how you treat your parents, and I will tell you what your fortunes will be. Many young people marry against the wishes and wise counsel of loving parents, and thereby embitter their entire lives. The Lord says, "My son, keep the commandment of thy father, and forsake not the law of thy mother: Bind them continually upon thy heart, and tie them about thy neck . . . When thou walkest, it shall lead thee; when thou sleepest, it shall watch over thee. For the commandment is a lamp; and the law is light" (Proverbs 6:20-23). Yes, it pays and it pays a thousand-fold to honor father and mother.

But there is still another reason for obeying our parents. The Lord says, "That . . . thou mayest live long on the earth" (Ephesians 6:3). It is only by honoring parents that children can carry on to the next generation the spiritual and moral inheritance of their father's generation. A morally-great civilization can only be continued where children honor their parents. Otherwise, nations decay, morality wanes, and a nation comes to ruin. The nations whose homes are Godly, orderly, and happy; whose successive generations are linked together by holy ligaments of love and respect from child to parent, are the nations which possess the surest safeguard for prosperity and permanence. If the time ever comes in our country that parental authority is generally disregarded, the whole structure of society will be dissolved. If the family breaks up patriotism will become a jest, and the public spirit will expire. If such a thing ever happens, our beloved land will lie open, an inviting prey to foreign assault as well as domestic discord. And our people will not dwell long in the land.



Obedying our parents means respect for law and order, and such obedience makes for a good home government. But where government in the home succeeds, the government of the nation is revered and obeyed. And where God's blessing is on the home, it will be upon the nation. When a nation teaches its children to obey their parents, that nation will have a long existence. Consider China. It is not a Christian nation, and there have been many abuses among the people, but the one outstanding virtue of the Chinese is reverence for and obedience to parents. With them honor to parents is not a fifth, but a first duty. But God has been pleased with the honor these people have given their living parents, and for five thousand years He has kept their country. There have been invasions, and there have been wars, but China has existed as a nation.

There is an example in the Bible of how God preserves a nation whose children obey their parents. Jeremiah was told to "Go unto the house of the Rechabites, and speak unto them . . . and give them wine to drink . . . But they said, we will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever . . . Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters" (Jeremiah 35:2,6,8). As a result of their faithful obedience to the law of their father, Jeremiah said unto the house of the Rechabites, "Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever" (Jeremiah 35:4,8,19). The Lord promised to preserve these people because of their parental obedience, and He kept His promise. The promise was made nearly three thousand years ago, and travelers who visited the Dead Sea in 1862 testify that they met a tribe of Rechabites, who still observe the precepts enjoined upon them by their ancestor Jonadab.

The promise of the Fifth Commandment, as it stood in the Old Testament, was a promise to the Jews of a prolonged national existence, but in the New Testament obedience to parents carries a promise of long life to individuals. Is it true that those who respect their parents live longer than those who do not? Common experience answers, Yes. Reverence in childhood for the authority of parents is usually followed by a virtuous manhood, and a virtuous manhood is likely to be crowned with an honorable old age. Disregard of parental advice, and disobedience to parental authority, commonly lead to a life of vice, misery and shame, and to a premature grave.

The promise of long life for obedience to parents is not so much a reward as it is a result. The promise is not a bribe to entice us to fulfil our duties to our parents, but it is a statement by the Divine Lawgiver of the experiences of men, that children who respect the more mature judgment of their elders avoid the life-shortening follies of youth. It is a common-sense statement which is borne out by the experience of the race in every generation.

Children should obey their parents for the Bible says, "this is well pleasing unto the Lord" (Colossians 3:20). It is a privilege for children to obey their earthly fathers because by so doing they find it easier and more natural to obey their heavenly Father. The Lord is watching how every child acts, and He is well pleased when He sees obedience. This

should give our boys and girls an additional motive for honoring their parents. The knowledge that doing a certain duty faithfully causes emotions of pleasure and approval in the heart of God certainly should be a wonderful incentive for obeying our parents.

And now in the closing moments of this broadcast may be lay upon your hearts this truth: that the best way you can honor your parents is by turning to God. Some of you may have Godly parents who have gone to their eternal reward. What longing and concern they must have for you! How grieved they must be over your sins! Nothing you could do in this world would so please them and so honor their good name as obedience to the gospel.

And you, whose parents are still alive, what matters the money you may spend on them if their hearts are broken over your sinful rejection of Christ? What matters the attention, the kindness shown father and mother, when your wicked heart goes against their dearest wishes, in your continuance in sin? Doubtless many of you who are listening at this moment have parents who are praying that you will take the hand of Christ, and let Him lead you as your Elder Brother.

They know the pitfalls that lie in your way, and they want to see you walk with Him who will lead you in the path of righteousness. They know that Christ is an unerring companion on life's highway, and that youth will never find its feet astray so long as they are planted in the footprints of the Master. Will you now fulfill the wishes of your godly parents, and the pleasure of your Lord, by entering in "at the strait gate . . . which leadeth unto life," (Matthew 7:13,14). To enter this way you must believe in Christ, repent of your sins, confess the Saviour before men, and be immersed in water for the forgiveness of your iniquities. Will you start travelling with the Lord today?

## CHRIST WAS SUBJECT UNTO HIS PARENTS

By JAMES D. WILLEFORD

Radio Sermon No. 244

September 30, 1956

Once there was a home on earth in which a child lived whose life was spotless and faultless, and who portrayed all that is lovely, tender, and true in child-life. He helped to make the home happy. He never caused His parents one pang of sorrow, or one moment of shame. He never failed in a single duty.

We have one glimpse into this child's home-life which reveals a great deal. We see Him at twelve years of age. He is in the temple at Jerusalem. He has been lost from His parents in the great caravan returning from the Passover, and when they find Him again we are told in one brief sentence that He went down with them to Nazareth, and was subject unto them. Then for eighteen years longer He remained in that home, and we have not another word about Him. And yet this one glimpse reveals the whole history of those years. He was subject unto His parents.

Remember who this child was? It was over His birth that the angels sang their song: "Glory to God in the highest, and on earth peace, good



will toward men." He was the eternal Son of God. He had made all the worlds. He had adorned the heavens. Him all the hosts of glory obeyed. And yet He humbled Himself, veiled His glory, and dwelt in a lowly home of earth for thirty years. He submitted Himself to earthly parents and obeyed them. No details are given—just this one word, but we can easily fill out the picture for ourselves.

Although He was the Son of God, yet He learned obedience to human parents. He did their will and not His own. When He was twelve years of age He had entered upon the affairs of His heavenly Father, and in the temple He said, "Wist ye not that I must be about my Father's business?" And yet, immediately after saying this, He went back to His home and was subject to Joseph and Mary. Hence, we conclude that the Father's business for Him all those years was subjection to His earthly parents. That was the work which was given Him to do for that time. He had come to earth on a great mission, the greatest ever undertaken in the universe, and yet the place in which He prepared for that mission was not in any of the fine schools of the world, but in a lowly home; not at the feet of rabbis and philosophers, but with His own mother for His teacher.

Young people, does the question ever arise in your heart, "Is it manly—is it womanly—to yield to my parents, and to do their bidding in all things?" If so, we ask you to behold Jesus yielding to the control of His human parents, and asking them continually what they would have Him do. Was it manly in Him? Surely then it cannot be unmanly in any son to obey his parents. Where shall we learn manliness if not in the life and from the example of Jesus? There is nothing manlier in all Christ's life than His quiet subjection to His parents in that cottage at Nazareth, though conscious of His divine origin, and of His glorious mission. There is no manlier thing ever seen on this earth than a young man in the prime of his strength and power showing deference and love to a humble parent, and yielding obedience and honor.

Does some evil spirit suggest to you that subjection to parents keeps one down, puts chains on his freedom, keeps him under restraint, and hinders him from developing an independent personality? In reply, we ask: Did it have such an effect upon Jesus? Did the thirty years of submission in His home cramp and fetter His manhood? Did His subjection break His power, repress the glorious aspiration of His soul, stunt and hinder the development of His life, and make His career a failure in the end? We know well that it did not. There was a preparation for His mission which, as a man, He could have gotten in no other way but by the discipline He obtained in His own home. No human powers were ever yet cramped or stunted or repressed by taking the place of subjection in a true home. On the other hand, that life will always be more or less a failure which in its earlier years does not learn to submit and be ruled. No one is fitted for ruling others who has not first learned to obey.

Some young person may say: "My parents are very plain people. They have never known much of the world. They have missed the opportunities that I am enjoying, and therefore they have not the intelligence or wisdom or education sufficient to direct my life." But let such a young person again remember Jesus. Was there ever any human parent in this world who was really worthy or capable, in an intellectual sense, to be His teacher, to guide and control His life? Was there ever, in any home on earth, such a distance between parents and child as there was in that home at Nazareth? Yet the Son of God, with all His wisdom and knowledge, did not

hesitate to submit Himself to the training of that peasant mother and that peasant father. Shall any other child of our day, in view of the Lord's example, assert that he is too far advanced, too much superior in knowledge and culture, too wise and intelligent, to submit to the parents God has given him? If Christ could be taught and trained by His lowly parents for His glorious mission, where is the true parent today who is not worthy to be his own child's guide and teacher?

We are not to obey our fathers because they are wise fathers, but because they are fathers. The child may possibly be wiser than his father; but the wiser he is, the more certainly he will be obedient. The citizen may be wiser than the state, but he will not disregard the laws of the state, and the child may be wiser than his parents, yet in subjection to his parents.

The Lord says, "Children, obey your parents in *all things* for this is well-pleasing unto the Lord" (Colossians 3:20). The child's obedience extends to all things—the things that are agreeable and the things that are disagreeable. Though he may be unjustly treated the child is not to rebel. He may know that his parent is unkind or even oppressive, but his duty is not thereby changed. Wrong on the parent's part will never justify wrong on the part of the child.

It is true that in the New Testament the apostle says, "Children, obey your parents," but he adds, "in the Lord." Children are to obey their parents in the Lord, according to the will of the Lord; never outside the will of the Lord, or against the will of the Lord, in doing such things as are contrary to the truth. If the parent commands the child to commit a sin, of course it is not to obey. Salome was under no moral obligation to obey when her cruel and bloody mother bade her ask for the head of John the Baptist. No human authority is ever binding when it bids us break a divine law. No true parent will knowingly ask anything of his child that is not right, and so the divine law of paternal government requires obedience in *all things*.

But if a father should command his child to worship a graven image, or to lie, or to steal, it is the child's duty to honor his father by not doing as he says. No child honors either his father or his mother by doing an unholy deed even at their command. An unwillingness in the child to commit these crimes reflects honor back on the parents. He honors his father by disobeying him, and it is the only way in which *such* a father can be honored.

In early life the little child is always to obey his parents because his own sense of right and wrong is not yet awakened. He does not know right from wrong, and because of this fact he may obey any parental command without sin. The young child has no right to dispute commands because he has not the ability to sit in judgment on them. No responsibility for the rightness or wrongness of what he is told to do rests with him. That is the parent's affair. But when he does learn right from wrong, then he can no longer obey even his father's command to do a wicked thing. He has learned that God is greater than his father; that right is higher than his father.

We may then conclude that the only limit to parental obedience is sin. It may be inconvenient to obey; it may be hard to obey; it may seem useless to obey; it may seem unreasonable and dangerous to obey; but until it seems actually wicked to obey, it is the duty of the child to heed a father's commands. He who obeys only in what appears to himself reasonable does not truly obey at all.



"What would I not give," said Charles Lamb, "to call my dear mother back to earth for a single day, to ask her pardon, upon my knees, for all those acts by which I grieved her gentle spirit!" And many another heart has felt the same pain when standing by a parent's grave, and has sighed in like manner for an opportunity to speak its penitence and its cries for pardon into the dead ear. But our love blossoms out too late when it waits till the parental ear is beyond the reach of human cry. The time for us to show our affection and gratitude is through the years, while our parents are living. If, during their lifetime, we strew thorns for their feet, what does it avail that we bring flowers for their burial? If we dishonor them by disobedience, by unkindness, by unworthy conduct, by sin, what does it avail that we set up a costly monument over their graves, cutting in the white marble our praises of their virtues and their faithfulness?

The place for our flowers is along the hard paths of toil and care and burden-bearing. The best monument our gratitude can erect is a noble, beautiful life, a joy to the heart and an honor in the eyes of fond parental hope. Kindness to the living is better than bitter tears of penitence over the dead.

Our debt to a true home is one that never can be overpaid, or even fully discharged. It dates from the first moment of our being; it accumulates as the days and years pass on. There are the years of helpless infancy with our parents' solitudes, their broken nights and toilsome days, their unsleeping thoughtfulness and unselfish sacrifice, their gentle nursing and patient watching. There are the years of training and teaching, when the bodily powers are being developed; when the mental faculties are being drawn out, and when all the functions of life are being trained to their several uses. There are the times of sickness when the lamp never goes out in the room by night, and the pale, weary watcher accepts no relief till the danger is past. There are long years of anxieties, of prayers, of tears, of hopes, of disappointments, of sacrifices, of pains, and toils. The best that we can do for true parents will never repay them for what they have done for us.

And we should all remember that the time will probably come when it will be no longer possible for us to obey the command to honor father and mother. Other moral laws we can continue to keep to the end of our days, but, in the course of nature, our parents usually die before us, and if we are guilty of withholding from them in our youth the honor which they have a right to claim, repentance may come too late.

Nor do any of us understand, before the calamity arrives, how great and how irreparable is our loss when our parents are taken away. This, we can speak from personal experience, for our own parents lie buried beneath the whispering pines of East Texas. We have nothing left but a precious memory, and an "old and faded picture on the wall." After we lose our parents, other relationships may be formed, but they cannot altogether fill up the void. If we are successful in life, success loses more than half its joy and triumph if our parents are not alive to witness it. Somewhere we read of a boy away at school who in mid-term was summoned home by the terrible news that both his parents had been killed in an auto accident. After the funeral he returned to school. At commencement, he received the highest honors of his class. For a moment his face flushed with pride, then he put his head on his desk and sobbed. He had just remembered that he had no parents to whom to tell the good news. Someone has well said, "Fame is worthless except as an offering of homage to those whom we love."

In our sorrow, and even in our sin, our parents cling to us to the last. Theirs is a love on which we can rely when all other love fails us. While they live, we are always sure that even our worst faults will not wholly deprive us of human affection, and that in our worst miseries—miseries brought upon us by our own folly and sin—we shall not be altogether forsaken by human consolation and sympathy.

But the Divine compassion is still more enduring than theirs, and the Divine love still more generous. We may weary even a father's mercy, and mother's devotion and forbearance may be at last exhausted, but even then—when we have worn out the constancy of the strongest human affection, and changed the tenderest human love into bitterness—we may still turn with confidence to Him whose "compassions fail not," and whose "mercy endureth forever." As David, the king of Israel, said, "When my father and my mother forsake me, then the Lord will take me up" (Psalms 27:10).

Christ was called "a friend of publicans and sinners" because He said, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (Mark 2:17). The Lord not only receives sinful men, but He says "that joy shall be in heaven over one sinner that repenteth" (Luke 15:7).

Shouts of joy must have rung throughout heaven the day that Paul became a Christian. Speaking of his life before his conversion, he says that he "was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:13-15).

If Paul were forgiven of blasphemy, persecution and injury to the Lord, every sinner listening to my voice at this moment can be forgiven. But you must follow Paul's example. When he came to himself, and realized his sin, he cried, "Lord, what wilt thou have me to do?" And the Lord sent Ananias to tell Paul that he must "arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). This, Paul gladly did, and the Lord received him into the family of God (See Acts 2:47). Sinner friend, the Lord will do the same for you if you will turn to Him in sincere faith, genuine repentance, and ready obedience to His will.



## GUEST SPEAKERS

During the month of October we will have two broadcasts in which guest speakers will be featured. On October 21 Bro. Paul McClung who preaches for the Tenth and Broad Church of Christ in Wichita Falls, Texas will be the speaker.

An Abilene Christian College graduate, Brother McClung has been faithfully proclaiming the gospel of Christ for more than twenty years. In addition to working with the church in Wichita Falls he has served congregations in Ardmore, Oklahoma; Plainview and Lamesa, Texas.

In addition to his regular evangelistic work Bro. McClung has spoken very extensively over radio stations where he has been working and has also held some debates. We feel sure that you will enjoy having listened to Bro. McClung.

## BRO. BURTON COFFMAN

The guest speaker on the Herald of Truth broadcast for October 28 will be Bro. Burton Coffman who is the regular evangelist for the Manhattan Church of Christ located at 48 E 80th St. Brother Coffman has served in the capacity of local preacher in many cities in the south particularly. He is a man of boundless energy and enthusiasm for the work in which he is engaged.

In the last few years Bro. Coffman has traveled extensively as well as served as assistant to the president of Harding College in Searcy, Arkansas. Bro. Coffman is working tirelessly toward the building of a new church building in Manhattan. The church is growing in numbers and should be in the near future a bulwark of New Testament Christianity in every respect. Don't forget this date. October 28, 1956.

## THE MONTHLY REPORT

Again we come to you apologizing for the delays that attend the getting out of the Report and Sermons for the month. Working with limited personnel and plagued with delays in printing over which we have no control it simply becomes impossible to get the magazine out on time in many instances. We are still trying to overcome all obstacles.

May we take this opportunity to advise all of you once again as to how all the sermons may be obtained without writing for them every week. Simply send two dollars to Highland Church of Christ Radio Program and state that it is for a subscription for one year to the Monthly Report. After that you will automatically receive all the sermons without writing.

PLEASE. PLEASE. PLEASE. Try as we may and as much as we wish to do so, it is simply impossible for us to fill requests for more than one FREE copy of the sermons. Many requests are received for bundles to be used for distribution to friends and relatives that listeners are trying desperately to convert to the TRUTH. This is indeed a noble cause and one which we would be most happy to cooperate in furthering. So we beg of you to please understand when we write and explain that MONEY or rather the LACK of it is all that prevents our granting these requests. Extra copies can be ordered at minimum costs. Prices will be quoted for quantities over a hundred. Single copies are 10 cents each.

## FINANCIAL STATEMENT

August, 1956

### RECEIPTS

Paid on Pledges	\$11,711.16
Contributions	5,826.66
Transcriptions	320.00
Films	3,855.67

Total Receipts for August	\$21,713.49
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### EXPENDITURES

#### Broadcasting Expense

Radio Time	14,936.59
Tape Recording	719.68
Television	305.93
	15,962.20

Travel	27.84
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Wages	1,939.50
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#### Office Expense

Mail Room	138.50
Office Supplies	41.16
Printing	310.55
Social Security	18.79
Tel. & Tel.	60.35
Utilities	14.10
Audit (Annual)	250.00
	833.45

Total Expenditures	\$18,762.99
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Receipts Exceed Expenditures by	\$2,950.50
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